Brahman, always free, cannot suffer by bondage or profit by salvation, and a reflection, a figment of individuality is not a thing that can need salvation..

A reflection, a figment, a mere image in the deceptive mirror of Maya cannot suffer a real bondage or profit by a real salvation. If it be said that it is a conscious reflection or figment and therefore can really suffer and enter into the bliss. of release, the question arises whose is the conscious-ness that so suffers in this fictitious existence,—for there can be no real consciousness except that of the One Existence; so that once more there is established a dual consciousness tor Brahman, a consciousness. or superconscience free from the illusion and a consciousness subject to the illusion, and we have again substantiated a certain reality of our existence and experience in Maya. For if our being is that of the Brahman, our consciousness something of the consciousness of the Brahman, with whatever quali-fications, it is to that extent real,—and if our being,, why not the being of the universe?

It may finally be put forward as a solution that the percipient individual and the percept universe- are unreal, but Maya by imposing itself on Brahman acquires a certain reality, and that

reality lends itself
to the individual and to its experience in the cosmic
Illusion which endures so long as it is subject to the
illusion. But, again, for whom is the experience
valid, the reality acquired while it endures, and for
whom does it cease by liberation, extinction or
withdrawal? For an illusory unreal being cannot